

# Maa-Baap aur Aulad Ek Azim Nemat



Bismillahirrahmanirrahim

- 1) Maa Afzal Hai ki Baap.
- 2) Beti Afzal Ki Beta?.
- 3) Kambal Ke Do Tukde.
- 4) Baap ki Faryad.
- 5) Baap Ki Shafakat Ka Ek Azeeb Kissa.
- 6) Maa Ki Khidmat Tahajjud Ki Namaz Se Afzal.
- 7) Maa Baap Ke Liye Duva Karna.

Urdu Kitab Walidain aur Aulad Ek Azim Nemat se majmun ka khulasa lipyantaran kiya he.

Maulana Ruhullah Naqshbandi.

## 1) Maa Afzal Hai ki Baap

Jis musalman ke maa baap zinda ho unki ijazat ke bager Allah ke raaste me jana jaiz nahi he kyu ki in dono ka hukam manna farze en he aur Allah ke raaste me jana farze kifaya he, maa baap aap ne bachche ko nafli haj aur tijarat ke safar se bhi rok sakte he ab saval paida hota he ki agar kisi bachche ki maa bhi zinda he aur baap bhi zinda he to usne ek se izazat leli aur dusre ne inkaar kar diya, ab bachcha majbur he to phir kya kare? To is surat me bachche ko aap ne baap ki baat manna padegi.

## 2) Beti Afzal Ki Beta?

Islami muashare ke andar jo Rasulullah ﷺ ke daur me tha usme beti ko badi tarjih di jati thi.

Rasulullah ﷺ ne farmaya - jisne do betiyo ki jawan hone tak parvarish ki, to me aur vo in do ungliyo ki tarah saath hoge

aur Aap ﷺ ne ungliyo ko mila diya. Rasulullah ﷺ ne farmaya - ki koi apni ladki ko zinda dafan na kare na usko beijjat kare na usko ladke par tarjih de to Allah use jannat me dakhil karega. (Abu Daood) Beti ko Rasulullah ﷺ ne rahmat kaha he. Rasulullah ﷺ ne farmaya - ki jab baap ghar koi chij lekar jaye to bachcho me sabse pehle beti ko de. Rasulullah ﷺ apni beti Hajrat Fatima Rd ko aate huva dekhte to pyaar me khade ho jate unki peshani chumte aur pas bithate. Islam ke andar beti ko palna jiyada sawab ka kaam he kyu ki ladke ko palne se aap ko fayda hoga vo kaamayega, khilayega. Beti ko aap ko sirf Allah ki rajamandi ki khatir palna he. Beta to na malum aap ko dozakh se bachayega ki nahi bachayega. Ha beti ko paal poskar shaadi kar dena sirf itna amal baap aur dozakh ke darmiyan diwar bana dega.

### 3) Kambal Ke Do Tukde

Hazrat Maulana Room (rh) masnavi sharif me likhte he ki ek navjawan bete ne apne budhe baap se kaha abbajan agar aap isi tarah hamare ghar me rahe to hamare ghar ka nijam kharab ho jayega, roj roj ki pareshani se behtar he aap kisi aur jagah apna thikana banale, budhe baap ne kaha ki beta me is umar me kaha javuga, beta agar meri vajah se tumhe taklif he to muze khud kahi lejakar chhod avo, bete ne kaha thik he chalo me khud aap ko kahi chhod aata hu.

Baap beta dono chalne lage to is budhe ke pote ne kaha me bhi babaji ke saath javuga, jawan beta kehne laga thik he tum bhi chalo, baap beta aur pota chalte chalte ek jungle me pohche to jawan bete ne apne budhe baap ko ek purana kambal de diya aur kaha ki ab aap yaha apni zindagi gujare aur apne bete ko saath lekar vapis

hone laga, chhote pote ne jab ye manjar dekha to kehne laga abu jara thereye, vo ruk gaya to is pote ne apne dada se kambal liya uske do tukde karke ek tukda dada ko de diya aur dusra tukda saath lekar apne abujan ke pas aa gaya.

Navjawan ne apne bete se puchha ki kambal kyu le liya he? Chhote pote ne kaha aaj aap jawan ho aur tumhara baap budha he tumne use ek kambal dekar ghar se nikal diya he kaal ko me bhi aisa hi karuga dadajan ke kambal ke do tukde karke adha le liya aur adha dadajan ko de diya, baap se kaha abbujaan jab me jawan ho javuga aur aap budhe ho jayege tab me bhi ye kambal ka tukda dekar tumhe ghar se nikal duga, chunanche navjawan ne usi vakat apne budhe baap se maafi maangi rone laga aur apne budhe baap ke gale lag gaya aur unhe apne saath ghar vapis le aaya.

Yaad rahe baap ghar ki sajavat he, baap

ghar ki imarat he, baap ghar ka darwaza he, baap ghar ki imarat ka satun he, baap ghar ki imarat ki chhat he, dosto sabko budha hona he, hamesha jawani baki nahi rehti, isliye maa baap ki izzat karo ehteram aur adab se pesh avo, har ek ko maut ka maza chakhna he, sabko ek din marna he, apni apni bari par yaha se chale jana he, nek amal karo jannat javo, maa baap raazi to Allah raazi, ye kimti vakat barbaad na karo budhape me maa baap ki badh chadh kar khidmat karo, aaj jo tum karoge kaal tumhari aulad karegi.

#### **4) Baap ki Faryad**

Abu Hafas Kandari rh. ke pas ek shakhs aaya aur kaha mere ladke ne muze mara he aap ne heran hokar puchha hakikat me mara he, aap ne baap se puchha bete ko adab sikhlaya tha? Ji nahi, bete ko quran padhaya tha? Ji nahi, aap ne puchha vo

kya kaam karta he? Vo kheti badi karta he, abu hafas ne farmaya tuze malum he ki tere bete ne tuze kyu mara he? baap ne jawab diya muze nahi malum kya vajah he? aap ne farmaya vo subah hi subah gadhe par savar ho kar kheto ki taraf ja raha tha aaghe bail hoge aur pichhe kutta hoga to chuki tune use quran padhaya hi nahi, maulvi sahab ke pas masjid bheja hi nahi unse tere bete ne sabak padha hi nahi, jo vo raaste me padhta jata, isliye vo gana gaate ja raha tha, bade afsos ki baat he teri zahalat par, ki tune use gane se mana kya hoga is par usne tuze bail samaz kar mara hoga Allah ka lakh-lakh shukar he ki usne tera sar nahi fod diya.

### **5) Baap Ki Shafakat Ka Ek Azeeb Kissa**

Ek chhote bachche ne divar par kavva baitha huva dekha to aap ne valid se kehne laga abbajan vo divar par jo parinda



baitha huva he uska naam kiya he? baap ne kaha beta kavva he, beta kehne laga abbajan vo divar par kavva baitha he? Yani bachcho ki adat ke mutabik bar-bar kaha yaha tak ki sau bar kaha baap bhi har bar yahi kehta raha ki beta vo kavva he, aur saath hi ek kagaz par bhi ye likhta raha, jab bachcha jawan ho gaya aur baap budha huva to usne dekha ki divar par ek kavva baitha he budhe baap ne jawan bete se kaha beta dekho vo divar par kavva baitha he, bete ne jawab diya ha abbajan vo kavva he, baap ne phir puchha beta vo divar par kavva baitha he? Beta gusse me agaya aur kehne laga babaji kiya kay-kay laga rakhi he, jab ek martaba keh diya vo kavva he to baat khatma karo, budhe baap ne vo likha huva purana kagaz nikala aur kaha ise padho tumne bachpan me sau martaba kaha tha ababajan vo kavva he? Mene har bar badi mohabbat se jawab



diya tha ki beta vo kavva he aur jab meri bari aayi to dusri martaba hi me gusse ho gaye, jab bachpan me walidain apni aulad ke saath itni shafakat karte he unke khane pine aur pehenne ka khayal rakhte he to aulad ko bhi chahiye ki vo budhe ma baap ko apne upper boz na samze balki unki khidmat ko apni sadatmandi tasavvur kare aur soche ki agar aaj ye budhe he to kaal ham bhi budhe hoge, agar aaj ham unki khidmat karege to kaal ko hamari aulad bhi hamari khidmat karegi.

## **6) Maa Ki Khidmat Tahajjud Ki Namaz Se Afzal**

Kehmash Bin Hasan jo apni maa ki bahut khidmat karte the unka istinja vagera apne hatho se uthate aur saaf karte the, kisi ameer adami ne rupye ki theli tohfe ke taur par unhe di aur kaha is rakam se apni maa ki khidmat ke liye gulam ya

bandi kharid le, kehmas ne ye rakam vapis kardi aur kaha e suleman me bachcha tha to meri maa ne meri khidmat ke liye koi naukar nahi rakha tha balki unhone khud meri parvarish aur khidmat ki thi, isliye me bhi khud apni maa ki khidmat karna chahta hu, muhammad bin munkadir jab raat ko tahajjud ke liye uthte to validaa unko pav dabane ke liye keh deti to vo namaz ke bajaye apni maa ke pav dabate aur subah kar dete tahajjud ki namaz chhod dete kyu ki vo maa ki khidmat ko tahajjud ki namaz se afzal samazte the.

### **7) Maa Baap Ke Liye Duva Karna**

Hazrat Abu Hurera Rd. se rivayat he hujur ne irshad farmaya jab insaan mar jata he to uske sab amal khatma ho jate he lekin teen chijo ka nafa pohochta rehta he. (Mishkat/32; Arz Muslim)

1) Sadka Jariya Jis ka Ka Sawab Barabar Jari Rehta He - sadka jariya usko kehte he jiska nafa waqti taur par khatma na ho jaye, balki log is se nafa uthate rahe aur sadka karne vale ko sawab milta rahe, maslan masjid banava di, dini madrase ki tamir me hissa le liya, kisi darul-ulum me tafsir aur hadees aur fikah ki kitabe waqf kar de kahi kuva khudva diya ya musafirkhana banava diya ya koi aisa kaam kar diya jisse avam aur khavas ko nafa hota rahe, ek adami is tarah ke kisi kaam me paisa kharcha karke jinka upar zikar huva qabar me chala gaya aur log uske sadka aur khairat se nafa utha rahe he to uske namae amal me barabar sawab likha ja raha he, aur darjat buland ho rahe he, jaha tak ho sake zindagi me aisa koi kaam jarur kar dena chahiye.

2) Vo Ilm Jisse Nafa Uthaya Jata Ho - ye bhi vo chij he jiska sawab maut ke baad

jari rehta he, kisi ko quran majid padha diya ya najra padha diya ya kisi ko namaz sikhadi, kisi ko aalim e din bana diya koi deeni kitab likhdi, ya apne paise se chapva di, ye ilm sadka jariya he jab tak padhne vala quran padega ya padhayega phir uske shagird aur shagirdo ke shagird padhayege masla batayege log is se fayda uthayege aur aaghe unke shagird aur shagirdo ke shagird ilm failayege jisko namaz sikhadi vo namaz padhta he aur dusro ko sikhayega to iska ka sawab sadiyo tak isko milta rahega, jisne deeni ilm ko aaghe badhaya ya aaghe badhane ka jariya ban gaya to jitne log uske jariya aur vasta bunte jayege in sabko sawab milta rahega aur kisi ke sawab me kami na hogi aur is shakhs ko bhi barabar sawab pohochta rahega.

3) Nek Aulad Jo Duva Karti He Iski Duva Ka Fayda Bhi Walidain Ko Pohochta Rehta He -

duva me to kuchh jaan maal nahi kharch hota mauka mauka se agar walidain ke liye duvaye magfirat aur darjat ki bulandi ki duva kardi jaye to walidain ko bahut bada nafa pohochta rahega aur aulad ka kuchh bhi nahi kharch hoga aulad ki paidaish ka jariya banna aur isko palna posna chuki walidain ka amal he aur walidain ki parvarish ke baad aulad duva ke kabil huvi he, isliye aulad ki duva ko bhi marne vale ke amal me gin liya gaya he, aur sadka jariya karar de diya gaya he aur agar aulad ko mehnat aur koshish karke neki par dal de to vo jo nek amal karega to unka sawab bhi maa baap ko milega aur aulad ke sawab me kuchh bhi kami na hogi aulad ke alava jo koi bhi shakhs kisi ke liye duva karega uska bhi nafa pohchege, lekin aulad ka khususi zikar isliye farmaya ki aulad ko is kabil banne me maa baap ki mehnat aur koshish ko dakhal he isliye aulad ki duva unhi ke amal me gin ligayi.